

A N
E S S A Y
O N
M A N.
In EPISTLES to a Friend.

EPISTLE IV.



L O N D O N :

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with respect to HAPPINESS.

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 other words) in Love of God, and Charity to *all* men,
 &c. to the end.



A N
ESSAY *on* MAN.

EPISTLE IV.

O HAPPINESS! our Being's End and Aim!
Good, Pleasure, Ease, Content! whate'er thy
name :

That Something still, which prompts th'eternal sigh,
For which we bear to live, nor fear to die;

Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool — and wise.

Plant of Cælestial seed! if dropt below,
Say, in what mortal soil thou deign'st to grow?

Fair-

Fair-opening to some Court's propitious Shine,
 Or deep with diamonds in the flaming Mine, '10
 Twin'd with the wreaths Parnassian Laurels yield,
 Or reap'd in Iron Harvests of the Field?

Where grows—where grows it not?—If vain our toil,
 We ought to blame the Culture, not the Soil:

Fix'd to no spot is Happiness sincere; 15

'Tis no where to be found, or ev'ry where;

'Tis never to be bought, but always free,

And fled from Monarchs, *Lelius!* dwells with thee.

Ask of the Learn'd the way, the Learn'd are blind,
 This bids to serve, and that to shun mankind: 20

Some place the bliss in Action, some in Ease,

Those call it Pleasure, and Contentment these:

Who thus define it, say they more or less

Than this, that Happiness is Happiness?

One grants his Pleasure is but Rest from pain, 25

One doubts of All, one owns ev'n Virtue vain.

Take *Nature's* path, and mad Opinion's leave,

All States can reach it, and all Heads conceive;

Obvious

Obvious her goods, in no Extreme they dwell,
 There needs but thinking right, and meaning well;
 And mourn our various portions as we please; 31
 Equal is *common Sense*, and *common Ease*.

Remember Man! "the Universal Cause
 "Acts not by partial, but by gen'ral Laws;
 And makes what Happiness we justly call, 35
 Subsist not in the Good of one, but all.
 There's not a blessing Individuals find,
 But some way leans and hearkens to the Kind.
 No Bandit fierce, no Tyrant mad with pride,
 No cavern'd Hermit, rest self-satisfy'd; 40
 Who most to shun or hate mankind pretend,
 Seek an Admirer, or wou'd fix a Friend.
 Abstract what others feel, what others think,
 All Pleasures sicken, and all Glories sink;
 Each has his share, and who wou'd more obtain 45
 Shall find, the pleasure pays not half the pain.

ORDER is Heav'n's first Law; and this confess,
 Some are, and must be, greater than the rest,

More

More rich, more wise : but who infers from hence
That such are *happier*, shocks all common sense. 50

Heav'n to mankind impartial we confess

If all are equal in their happiness :

But mutual wants this happiness increase,

All Nature's diff'rence keeps all Nature's peace

Condition, Circumstance is not the thing : 55

Bliss is the same; in Subject or in King ;

In who obtain Defence, or who defend ;

In him who is, or him who finds, a friend.

Heav'n breathes thro' ev'ry member of the whole

One common Blessing, as one common Soul : 60

But Fortune's gifts if each alike possess,

And each were equal, must not all contest?

If then to all men Happiness was meant,

God in Externals could not place Content.

Fortune her Gifts may variously dispose, 65

And these be call'd unhappy, happy those ;

But Heav'n's just Balance equal will appear,

While those are plac'd in Hope; and these in Fear:

Not

Not present Good or Ill, the joy or curse,
But future views, of Better, or of Worse. 70

Oh Sons of Earth! attempt ye still to rise
By mountains pil'd on mountains, to the Skies?
Heav'n still with laughter the vain toil surveys,
And buries Madmen in the Heaps they raise.

Know, all the Good that Individuals find; 75
Or God and Nature meant to meet mankind,
Reason's whole pleasures, all the joys of sense,
Lie in three words, *Health, Peace, and Competence*,
But Health consists with Temperance alone,
And Peace, fair Virtue! Peace is all thy own; 80
The Gifts of Fortune good or bad may gain;
But these less taste them, as they worse obtain.

Say, in pursuit of Profit or Delight,
Who risque the most, that take wrong means, or right?
Of Vice or Virtue, whether blest or curst, 85
Which meets Contempt, or which Compassion first?
Count all th' advantage prosperous Vice attains,
'Tis but what Virtue flies from, and disdains;

And grant the bad what happiness they wou'd,
 One they must want, which is to pass for good. 90

Oh blind to Truth, and God's whole Scheme below!

Who fancy Bliss to Vice, to Virtue Wee:

Who sees and follows that great Scheme the best,

Best knows his blessing, and will most be blest.

But Fools the Good alone unhappy call, 95

For Ills or Accidents that chance to All.

See FALKLAND falls, the virtuous and the just!

See godlike TURENNE prostrate on the dust!

See SIDNEY bleeds amid the martial strife!

Was this their *Virtue*, or Contempt of life? 100

Say was it Virtue, more tho' Heav'n ne'er gave,

Lamented DIGBY! sunk thee to the Grave?

Tell me, if Virtue made the Son expire,

Why, full of Days and Honour, lives the Sire?

Why drew *Marseilles* good Bishop purer breath, 105

When Nature sicken'd, and each gale was death?

Or why so long (in Life if long can be)

Lent Heav'n a *Parent* to the Poor and Me?

What

What makes all Physical or Moral Ill? —
 There deviates Nature, and here wanders Will.
 God sends not Ill; 'tis Nature lets it fall
 Or Chance escape, and Man improves it all.
 We just as wisely might of Heav'n complain,
 That righteous Abel was destroy'd by Cain,
 As that the virtuous Son is ill at ease,
 When his lewd Father gave the dire disease.
 Think we like some weak Prince th' Eternal Cause,
 Prone for his Fav'rites to reverse his Laws?

Shall burning *Ætna*, if a Sage requires,
 Forget to thunder, and recall her fires?
 On Air or Sea new motions be impress'd,
 O blameless Bethel! to relieve thy breast?
 When the loose Mountain trembles from on high,
 Shall Gravitation cease, if you go by?
 Or some old Temple nodding to its fall,
 For Chartres head reserve the hanging Wall?

But still this World (so fitted for the Knave)
 Contents us not. A better shall we have?

A Kingdom of the Just then let it be:

But first consider how those Just agree? 130

The Good must merit God's peculiar care;

But who but God can tell us, who they are?

One thinks on Calvin Heav'n's own spirit fell,

Another deems him Instrument of Hell;

If Calvin feels Heav'n's Blessing, or its Rod, 135

This cries there is, and that, there is no God,

What shocks one part will edify the rest,

Nor with one System can they all be blest,

Give each a System, all must be at strife;

What diff'rent Systems for a man and wife? 140

The very best will variously incline,

And what rewards your Virtue, punish mine.

"Whatever is, is right." — This world, 'tis true,

Was made for Cæsar — but for Titus too:

And which more *blest*? who chain'd his Country, say,

Or he, whose Virtue sigh'd to lose a day? 146

"But sometimes Virtue starves while Vice is fed."

What then? is the reward of Virtue, Bread?

That,

That, Vice may merit; 'tis the price of Toll;
 The Knave deserves it when he tills the Soil,
 The Knave deserves it when he tempts the Main,
 Where Madness fights, for Tyrants, or for Gain.
 The good man may be weak, he indolent,
 Nor is his claim to Plenty, but Content.
 But grant him Riches, your demand is o'er?
 "No-- shall the good want health, the good want Pow'r?
 Add health and pow'r, and ev'ry earthly thing:
 "Why bounded pow'r? why private? why no King?
 Nay, why external for internal giv'n,
 Why is not Man a God, and Earth a Heav'n?
 Who ask and reason thus, will scarce conceive
 God gives enough, while he has more to give:
 Immense the Pow'r, immense were the demand;
 Say, at what part of Nature will they stand?
 "What nothing earthly gives, nor can destroy,
 The Soul's calm sun-shine, and the heart-felt joy,
 Is Virtue's Prize: A better would you fix,
 And give Humility a Coach and fix?
 Justice

Justice a Conqueror's sword or Truth a Crown,
 Or Publick Spirit, its great cure, a Crown?
 Rewards that either would to Virtue bring
 No joy, or be destructive of the thing.
 How oft by these at sixty are undone
 The Virtues of a Saint at twenty-one
 For Riches, can they give but to the Just,
 His own Contentment, or another's Trust?
 Judges and Senates have been bought for gold,
 Esteem and Love were never to be sold
 O Fool! to think; God hates the worthy Mind,
 The Lover, and the Love, of Human-kind
 Whose Life is healthful, and whose Conscience clear,
 Because he wants a thousand pounds a year

Honour and Shame from no Condition rise;
 Act well your part, there all the Honour lies
 Fortune in men has some small difference made,
 One flaps in Rags, one flutters in Brocade,
 The Cobler aproned, and the Parson gown'd,
 The Fryar hooded, and the Monarch crown'd

“ What

“ What differ more (you cry) than Crown and Cowl ? ”

I'll tell you, friend: a Wise man and a Fool. 190

You'll find, if once the Monarch acts the Monk,

Or Cobler-like, the Parson will be drunk,

Worth makes the Man, and Want of it the Fellow;

The rest, is all but Leather or Prunella.

Stuck o'er with *Titles*, and hung round with Strings,

That thou may' st be, by Kings, or Whores of Kings.

Thy boasted Blood, a thousand years or so,

May from Lucretia to Lucretia flow ;

But by your Father's worth, if yours you rate,

Count me those only who were good and great. 200

Go ! if your ancient but ignoble blood

Has crept thro' Scoundrels ever since the Flood,

Go ! and pretend your Family is young ;

Not own your Fathers have been fools so long. 205

What can enoble Sots, or Slaves, or Cowards ?

Alas not all the Blood of all the HOWARDS.

Look next on *Greatness*, say where *Greatness* lies ?

“ Where, but among the Heroes, and the Wife ? ”

Heroes

Heroes are much the same, the point's agreed, 215
 From Macedonia's Madman to the Suede ;
 The whole strange purpose of their lives, to find
 Or make, an Enemy of all Mankind :
 No one looks backward, onward still he goes,
 Yet ne'er looks foreward, further than his nose. 220
 No less alike the Politick and wife,
 All fly slow things, with circumspective eyes ;
 Men in their loose, unguarded hours they take,
 Nor that themselves are wise, but others weak.
 But grant that those can *conquer*, these can *cheat*, 225
 'Tis phrase absurd to call a Villain *great*.
 Who wickedly is wise, or madly brave,
 Is but *the more* a fool, *the more* a knave.
 Who noble ends by noble means obtains,
 Or failing, smiles in Exile or in Chains, 230
 Like good Aurelius let him reign, or bleed
 Like Socrates, that Man is great indeed.
 What's *Fame* ? that fancy'd Life in others' breath !
 A thing beyond us ev'n before our death.

Just

Just what you *bear* you have, and what's unknown 235
 The same (my Lord) if Tully's or your own.
 All that we feel of it begins and ends
 In the small circle of our foes or friends;
 To all beside, as much an empty Shade
 An Eugene living, as a Cæsar dead, 240
 Alike, or when or where, they shone or shine;
 Or on the Rubicon, or on the Rhine.
 A Wit's a *Feather*, and a Chief a *Rod* ;
 An honest man's the noblest Work of God :
 Fame but from death a Villain's name can save, 245
 As Justice tears his body from the grave;
 When what t' Oblivion better were resign'd,
 Is hung on high, to poison half mankind.
 All Fame is foreign, but of true Desert,
 Plays round the head, but comes not to the heart. 250
 One self-approving Hour whole years out-weighs
 Of stupid Starets, and of loud huzz's ;
 And more true joy Marcellus exil'd feels
 Than Cæsar with a Senate at his heels.

In *Parts* superior what advantage lies ! 255
 Tell (for *You* can) what is it to be wise ?
 'Tis but to know, how little can be known,
 To see all others faults, and fell our own;
 Condemn'd in *Business* or in *Arts* to drudge
 Without a Second, or without a Judge: 260
 Truths would you teach, or save a sinking Land ?
 All fear, none aid you, and few understand.
 Painful Preheminence ! yourself to view
 Above Life's Weakness, and its Comforts too.
 Bring then these Blessings to a strict account, 265
 Make fair deductions, see to what they mount ?
 How much of other each is sure to cost ?
 How each for other oft is wholly lost ?
 How inconsistent greater goods with these ?
 How sometimes Life is risk'd, and always Ease ? 270
 Think, and if still the *Things* thy envy call,
 Say, would'it thou be the *Man* to whom they fall ?
 To fight for Ribbands if thou art so silly,
 Mark how they grace Lord Umbra, or Sir Billy.

Is yellow Dirt the passion of thy life ?
 Look but on Gripus, or on Gripus' wife.
 If Parts allure thee, think how Bacon shin'd,
 The wisest, brightest, meanest of Mankind :
 Or ravish'd with the whistling of a Name,
 See Cromwell, damn'd to everlasting Fame !
 If all, united, thy ambition call,
 From ancient Story learn to scorn them all.
 There, in the rich, the honour'd, fam'd, and great,
 See the false Scale of Happiness complet !
 In hearts of Kings or arms of Queens who lay,
 (How happy !) those to ruin, these betray,
 Mark by what wretched steps their Glory grows,
 From dirt and sea-weed as proud Venice rose ;
 In each, how Guilt and Greatness equal ran,
 And all that rais'd the Hero sunk the Man.
 Now Europe's Lawrels on their brows behold,
 But stain'd with Blood, or ill exchange'd for Gold :
 Then see them broke with Toils, or lost in Ease,
 Or infamous for plunder'd Provinces.

Oh Wealth ill-fated! which no Act of Fame 295

E'er taught to shine, or sanctify'd from shame!

What greater bliss attends their close of life?

Some greedy Minion or imperious Wife,

The trophy'd Arches, story'd Halls invade,

And haunt their slumbers in the pompous Shade,

Alas! not dazled with their Noontide ray, 300

Compute the Morn and Evening to the Day:

The whole amount of that enormous Fame

A Tale! that blends their Glory with their Shame!

Know then this Truth (enough for man to know)

VIR TUE alone is Happiness below; 305

The only point where humane bliss stands still,

And tastes the good without the fall to ill:

Where only, Merit constant pay receives,

Is bless'd in what it takes, and what it gives:

The joy unequal'd, if its end it gain, 310

And if it lose, attended with no pain:

Without satiety, tho' e'er so bless'd,

And but more relish'd as the more distress'd:

The

The broadest mirth unfeeling Folly wears,
 Less pleasing far than Virtue's very Tears. 315
 Good, from each object, from each place acquir'd,
 For ever exercis'd, yet never tir'd;
 Never elated, while one man's oppress'd,
 Never dejected, while another's blest'd;
 And where no wants, no wishes can remain, 320
 Since but to wish more Virtue, is to gain.

. See ! the sole Bliss Heav'n could on *all* bestow,
 Which who but feels, can taste, but thinks, can know;
 Yet poor with Fortune, and with Learning blind,
 The Bad must miss, the Good untaught will find, 325
 Slave to no Sect, who takes no private road,
 But looks thro' *Nature* up to *Nature's* God,
 Pursues that *Chain* which links th' immense Design,
 Joyns Heav'n and Earth, and mortal and divine;
 Sees, that no Being any Bliss can know 330
 But touches some above, and some below;
 Learns, from this Union of the rising *Whole*,
 The first, last Purpose of the human Soul;

And

And knows, where Faith, Law, Morals, all began,
 All end, in Love of God, and Love of MAN. 337
 For him alone, *Hope* leads from gole to gole,
 And opens still, and opens, on his soul,
 Till lengthen'd on to *Faith*, and unconfin'd,
 It pours the bliss that fills up all the mind.
 He sees, why Nature plants in Man alone 340
 Hope of known bliss; and Faith in bliss unknown?
 (Nature, whose dictates to no other Kind
 Are giv'n in vain, but what they seek they find)
 Wise is the Present : she connects in this
 His greatest *Virtue* with his greatest *Bliss*, 345
 At once his own bright Prospect to be blest,
 And strongest Motive to assist the rest.
Self-Love thus push'd to Social, to Divine,
 Gives thee to make thy Neighbour's blessing thine :
 Is this too little for the boundless heart? 350
 Extend it, let thy Enemies have part :
 Grasp the whole Worlds, of Reason, Life, and Sense,
 In one close System of Benevolence,
 Happier,

Happier, as kindër! in what'er degree,
 And height of *Bliss*, but height of CHARITY. 335

GOD loves from Whole to Parts: but human Soul
 Must rise from Individual to the Whole.

Self-love but serves the virtuous mind to wake,
 As the small pebble stirs the peaceful Lake,
 The Centre mov'd, a Circle strait succeeds, 360

Another still, and still another spreads;
 Friend, Parent, Neighbour, first it will embrace,
 His Country next, and next all Human-race,
 Wide, and more wide, the O'erflowings of the mind
 Take ev'ry Creature in, of ev'ry kind; 365
 Earth smiles around, with boundless bounty blest,
 And Heav'n beholds its Image in his Breast.

Come then, my Friend! my Genius come along,
 Oh Master of the Poet, and the Song!
 And while the Muse now stoops, or now ascends, 370
 To Man's low Passions, or their glorious Ends,
 Teach me like thee, in various Nature wise,
 To fall with Dignity, with Temper rise;

Form'd

Form'd by thy Converse, happily to steer

From grave to gay, from lively to severe,

775

Correct with spirit, eloquent with ease,

Intent to reason, or polite to please.

O! while along the stream of Time, thy Name

Expanded flies, and gathers all its fame,

Say, shall my little Bark attendant sail,

380

Pursue the Triumph, and partake the Gale?

And shall this Verse to future age pretend

Thou wert my Guide, Philosopher, and Friend? 385

That urg'd by thee, I turn'd the tuneful Art

From Sounds to Things, from Fancy to the Heart;

For Wit's false Mirror held up Nature's Light;

Shew'd erring Pride *Whatever Is, is Right*;

That *Reason, Passion*, answer *one great Aim*;

390

That true *Self-love* and *Social* are the same;

That *Virtue* only makes our *Bliss below*;

And all our *Knowledge is, Ourselves to know*.

F I N I S .

